

BOSTON RECORDER.

PUBLISHED BY NATHANIEL WILLIS, NO. 3, ROGERS'S BUILDING, CONGRESS-STREET, BOSTON.

Vol. III.

TUESDAY MORNING, JULY 7, 1818.

Price, \$3.00 in 6 months, or \$2.62 in advance.

DOMESTIC DEPARTMENT.

CONVERTED JEWS.

From the Jewish Expositor.

The Conversion of three Jewish

which took place at Berlin, &c.

Translated from the German.

1716, there lived among the

a family consisting of fa-

three daughters, of which

twelve years old, the second

youngest eight. These three

often had intercourse with

their Christian neighbors,

concerning our Saviour

The Christian children

all them, how the Son of God

little child, and received the

when he was circumcised, how

up by his reputed father

his thirtieth year he began

men the way of salvation,

many miracles. They would

them about the meekness,

and love of Jesus, that he died

a shameful and painful death,

poor sinners might not die

hell; "Jesus is ready," they

to save you also."

ings, related by the Christian

simplicity, made a lasting im-

the minds of these young

they had learned to repeat by

Lord's prayer, and many texts

by frequently hearing the

children repeat them: at length

desired to embrace the religion

from they had heard so much,

they had learned to love. They

to the Rev. Mr. Kahmann,

at St. Mary's. To him they

themselves with a child like

and declared their resolution

open disciples, of Jesus of Na-

them they loved, and of whose sal-

wished to be partakers. The

supposed the children had been

fault in their parents' house,

of punishment had taken re-

him; he therefore kindly but

advised them to return home,

thenceforth obedient to their

parents to the fifth commandment.

of returning, the children em-

braced, and entreated him not to

away from Jesus of Nazareth,

him alone they did seek, and as

the desire of belonging to Je-

induced them to leave their

mother. The clergyman was

to see these dear children

with tears admission to Je-

assured them that he would

under his protection, which he

had obtained permission of the

But as the parents soon came

their children, the matter was

to the king. His Majesty order-

of four ecclesiastics, (two re-

the Rev. — Jablonsky and the

Altenbach, and two Lutherans,

— Possard, and the Rev. —

who should examine whether the

their own desire might be in-

Christianity without violating

authority.

of considering the question theo-

the council resolved to decide it

the sincerity of the children to

giving tests, and by giving the pa-

portunity to witness the whole of

ings. On the day of examina-

parents being in an adjoining

the children were separately

concerning the reasons of their

their parents; they were told

should hinder them from re-

to them; they were urged to

clothes and other things were

them upon their return to their

hardships they would be like-

after being baptized, were

to them in the strongest and

terms. But they were nei-

ably promises nor frightened by

and their filial affection

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of all would be, if, after having become members of Christ's family by baptism, they should again choose to return to the old way; either on account of persecution and affliction or out of levity and indifference.

They replied, that they had well considered these things; and that the words of Jesus himself, on this subject, had caused them no small anxiety and struggle. They mentioned, particularly, the parable of the sower, and the different kinds of ground upon which the seed fell; also the words of Jesus, Matt. x. 37, 38; likewise our Saviour's address to the youth, who would first go and bury his father—*Let the dead bury their dead*: further, what he says of himself—*The foxes have holes, the birds of the air have nests, &c.* But they declared, that it was their firm determination to be followers of Jesus, and to share in his reproach, if that were their lot; though they, at the same time, did not deny their wish, that such trials might not befall them too soon, on account of their weakness in the faith. They said, the esteem in which they were held by their friends, and their influence, were considerable; and that it was their sincere desire, that many of their nation, being convinced, like themselves, of the truth of the gospel, might turn to Jesus; that they did not intend, as yet, to inform their friends of the change that had taken place with them; in order to prevent, as much as possible, all mistakes and prejudices during their absence: for that their nation imagined, that as soon as they became Christians, they must become Russians (of which both they and the Calmucs have great horror); that this idea was dreadful even to them, personally; for they did not wish to forfeit their nationality. They therefore hoped, that the emperor would grant to them, and to all who might be converted, liberty as to their manner of life, so far as is consistent with the precepts of the gospel; and, more especially, that faithful teachers might be sent to their nation, to point out to them the truth, and to guide them in the way of salvation.

I approved their plan; but begged them to be quite passive, and take no steps on their part, but merely to state their ideas candidly to me, knowing that I loved them, and would therefore willingly do all in my power to serve them. As to the teachers whom they wished to have employed among their nation, measures would be taken to procure them; but that they should not forget to apply, in all their concerns, to Him, who loved them far more than men could love them; who had begun the good work in them, and would complete it, if they only obeyed his voice in all things; and who would find means to remove all external difficulties, if it were his will.

After this, I had two or three conversations with them, in which I spoke on several of the principal points of the Christian faith. These conversations gave them great pleasure; but they inquired, why I had not told them all this sooner. I answered: "You are, as yet, but babes in Christ; and, with such, the pure milk of the gospel agrees best: as you grow in grace, you will be able to bear strong meat, and will also receive it. But always recollect our Saviour's significant words—*Except ye be converted, and become as little children, ye shall not enter the kingdom of heaven.* All of us, without exception, have frequent occasion to become as little children again: if we neglect doing this, we may indeed become learned divines; but we lose the spirit of the Bible, which reveals unto us our insufficiency and defects, and directs us to Jesus. You would thus be in danger of becoming such men as you have found the Pharisees and Scribes of old to have been, and now know a great number of your own Lamas to be, in your own country.

Before I conclude, I will add a few words concerning their translation of the Gospel according to St. Matthew, in the Mongol language.

According to my insight and knowledge of the language, their translation is the best that can be procured. No European could have executed it so well; nor will any one be able to do it, for a long time to come. These persons are not only most profound scholars in their vernacular and learned dialects, inasmuch that they could explain the meaning of many words and phrases to me in a way in which I have sought for in vain, among the Calmucs; but they are well versed in the language of Thibet, and can read the Thibetan characters with as much ease as the Mongolian. They immediately understood me, when I spoke Calmuc with them; but, in the beginning, I found a difficulty in comprehending their meaning, partly on account of the great difference of dialect, and partly because they introduce so many guttural sounds in accented syllables.

I conclude my report with a fervent wish, that this nation, and especially these two awakened Saisangs, may be an object of the serious deliberations of the Elder's Conference of the Unity, as well as of the prayers of all my brethren and sisters, to whom the extension of the Redeemer's kingdom is precious. The harvest in the immense regions of the Russian Empire is truly great, but few, very few are the laborers. Surely the fervor, which fills my soul, while I am writing this, will likewise inspire those who read the report.

I. J. SCHMIDT.
St. Petersburg, March 7, 1818.

ANECDOTE.—A pious old man, who had believed for 40 or 50 years that he was one of Christ's sold, and had taken great comfort in relying on his promise, "that they shall never perish, neither shall any pluck them out of my hand," being present when two were disputing on the doctrine of the saints' perseverance, he was appealed to, and asked what he thought would have become of Peter, if he had died at the time he denied his Lord? The old man answered the question by asking, "What would have become of Elijah, if the Lord had let him fall when he had raised him half way to heaven?" and added, "One was just as probable as the other."—*Rel. Int.*

MISSION AT MADRAS.

From the Missionary Chronicle, May 1818.
Extract from the Journal of Mr. Knill,
Madras, August 21, 1817.

This day a learned and interesting Brahmin called upon me. He converses fluently in four languages. Our conversation was on religion. I followed him, but he took shelter in all the old subtleties of his forefathers. I found I could not do any thing with him. I felt very much for him. We drew closer together, our discourse was applicatory—we approached the dying bed, and stood on the threshold of eternity. I told him my views of myself as a sinner, and on whom my hopes were built for eternity—the tear started in my eye—he perceived it, his eye rolled, his lip quivered. I kept up the application. He shook: I said, What will become of your precious soul! O Sir, your soul, your precious soul! You have no atonement, you know nothing of a satisfaction suited to the character of Him whom we have offended. Jesus Christ alone can make atonement. He has made it, and obtained eternal redemption for all that believe. O friend! think of this, I beseech you. His countenance was altered. I was astonished and delighted, yet know no further. A gentleman entered, and our conversation ceased. I left him. But pray that God may never leave him. He is a most interesting man. My heart glowed even to rapture while I told him of Jesus Christ my Lord, and I should not regret coming to India, if it had been only to tell this man of Him, whose blood cleanseth from all sin.

MISSION AT OTAHEITE.

Extract of a letter from Mr. Bicknell, Esq., dated 12th of Aug. 1816, to the Rev. Mr. Weston, Sherbourne.

Dear Sir,—Bless God with us, because he hath done great things for the people among whom we labor. At length superstition and idolatry are done away, and the Arooi society is also at an end. Their gods are burnt in the fire, and their children are saved from death. You know that where the Gospel comes with power, it always works a change for the better in man.

"Blessings abound where'er he reigns,
And all the sons of want are blest."

I have lately been twice round this island, preaching the Gospel, and have just returned from a preaching tour round Tahite. There are about 700 people on this island who have embraced the Gospel, beside about 500 who are with us. In every district they have built a place of worship, in which they have prayer thrice every Sabbath day, and once every Wednesday. Almost every house has family worship daily, and most of the people retire for private worship (in the bushes) twice, and some three times a day.

At Tahite there are about 3000 who are turned from idols, and who now call Jehovah their God. They have built about 50 places of worship, in which they pray as they do here. They teach each other to read and write, and they learn very quickly. Many teach others the catechism. The king writes better than any of us.

At Huahine, Raiatea, and Boroboro, we believe there are nearly 4000 people who embrace the Christian religion although they have no instruction at present, except by the books which we send them. They are frequently sending messages to us, requesting us to come and teach them.

REVIVALS OF RELIGION.

Account of a revival of Religion in Bolton, Warren county, (N. Y.) communicated for the Auburn, (N. Y.) Recorder.

As early as July in 1817, it pleased God to awaken, in some measure, the feelings of professors in this place. They began to be more engaged in the duties of religion; and some fondly anticipated the time near at hand, when God would pour out his Spirit, and raise dead sinners to life. They were not disappointed. Notwithstanding our destitute situation, as it respected the stated administration of God's holy word and ordinances, their expectations have been realized. About the 8th of Sept. the glorious work which was to astonish the impenitent, commenced. The first subject of the work, was a man in the decline of life, something like fifty years of age. He was brought to see himself in a dangerous situation, whilst living "without hope and without God in the world." He was soon brought, we trust, to embrace the Saviour. A young man, of his acquaintance, who had always been in the habit of ridiculing religion, hearing of the change wrought upon his heart, and afterwards seeing the visible alteration in his conduct and conversation, could no longer resist. He became alarmed and convinced of his undone situation by nature. With an aching heart he began to lament his past conduct. The reproach which, before, he had willingly cast upon religion, was now piercing his soul. He could now plead with those, whose good counsel he had hitherto despised and rejected, to pray for him. His language now began to be, for the first time, "God be merciful to me a sinner." He could now exclaim against the total depravity of his heart, and viewed himself to have been a violent opposer to God and religion. His soul was filled with anguish, and he felt himself, as it were, sinking under the vengeance of an incensed God. Prayer, which is the life of the Christian, only served to increase his distress. Tortured with keen despair, sleep departed—and all the enjoyments of this life, seemed cursed to torment him. After continuing in this situation a number of days, it pleased Him, who worketh all things after the counsel of his own will, to remove the bitter cup and "shed abroad a Saviour's love into his heart;" life, light, and love, beyond expression, broke into his soul, while he praised

God, that he might hope for peace and pardon through the blood of Christ. With the views which he now had of the character and perfections of God; and the lost and undone condition of sinners in a state of nature, he appeared anxious for the promotion of Christ's cause. He now invited his young friends to retire during the interval of divine service on the Sabbath, to an adjacent wood to spend the time in religious conversation and prayer.

From this time the work increased and a general solemnity prevailed. The most hardened sinners, and most violent opposers to religion, appeared thunderstruck, and stood gazing with astonishment on the mighty scene. Conferences, prayer-meetings and other religious meetings were attended almost every evening in the week. We now began to hear of more frequent conversions, and new cases of conviction. One other young man's case, merits attention. He had embraced the idea, that morality, honesty, and a few other qualities of the like nature, were sufficient to carry a man to heaven. With such views he determined to resist all solemn impressions and hazard the consequences. To effect his purpose he resolved on a Sabbath evening, in which a conference was appointed, instead of attending meeting, to go to an orchard near by and steal apples. Being asked by a friend, about the usual time for collecting for worship, if he were going to meeting; he replied no. Waiting for the people to have sufficient time to collect, and for the darkness of the night to cover his hellish design, not realizing that God beheld him, he had a few moments for reflection. In this short space he became impressed with the idea, that if he pursued his determination, he should, in the very act of reaching forth a hand, to violate that command, which says, "thou shalt not steal," drop down dead. The impression was irresistible, and he was under the necessity of abandoning his purpose. He turned his course and went to conference, feeling, as he afterwards expressed, when he entered the house, as though he should sink.

The meeting commenced—the one thing needful was urged with force—every word pierced him. At length the young man, first mentioned, arose, and for the first time in public, began to speak the language of a heaven-born soul. This had the desired effect, he was no longer able to conceal his distress; he burst into tears, and sobbed aloud. His sins tortured him—he was now ready to confess every act in his whole life was sin, and proceeded from a heart totally depraved. He felt himself now in the broad way to hell. He could now discover the justice of God in punishing sinners. He trembled, he shook and quaked for fear. His distress became so severe that he dare not go to sleep for fear of waking in eternal burnings. Suffice it to say, he continued in this situation four or five weeks, with but little variation, in which time his flesh wore away, like a person sick, and at times convulsed. At length, however, he was brought to rejoice in the glorious "light and liberty of the Gospel." He thought, at the time his load was removed, the air in which he breathed, had changed.

This glorious work was carried on amongst the children and youth, until about the 10th of January. In this great work of the Lord, 48 persons were hopefully converted, and 16 gained new evidence, that they had experienced religion, and took hold of their hope. While this work was carried on amongst children and youth, not more than two, I believe, of even middle aged, or aged, were brought to entertain hopes of a change of heart. This last fact is, I think, a great encouragement to youth and children, to engage in the service of God—while it affords a solemn warning to the aged, who are yet "in the gall of bitterness and in the bond of iniquity."

Yours, &c. THOMAS MC. GEE.
Bolton, May 27, 1818.

Account of a revival of Religion in Wilkesbarre, and Kingston, Luzerne county, Pennsylvania; communicated for the Auburn, (N. Y.) Recorder.

The subscriber, residing at Sempronius, in the county of Cayuga, is engaged for six months of the present year, in missionary labors, in the northern and western parts of the State of Pennsylvania, under the patronage of the Hampshire Missionary Society, in the State of Massachusetts. The religious aspect of this portion of the country, is perhaps as little known, in general, to the great body of the community, as almost any other section of the United States, of equal extent. On the banks of the Susquehanna, are built the flourishing towns of Kingston and Wilkesbarre; the former situated on the western, and the latter on the eastern side of the river, which, between these places, is about fifty rods in width. These towns, were settled, at first, principally by emigrants from Connecticut and other parts of New-England. In Wilkesbarre, is an incorporated borough, of the same name, in which are situated the county buildings and a number of elegant mansions. It is a place of considerable activity, and gradually progressing in importance, as it respects mercantile and other concerns. A church was formed here in the year 1804, by the Rev. Messrs. Jabez Chadwick, and James W. Woodward, missionaries from Connecticut, consisting of about twenty members. Soon after this, the Rev. Ard Hoyt, (now engaged in the Cherokee Mission, and formerly of Danbury, Conn.) came to this place, and was ordained pastor of this church and congregation. He continued here upwards of fourteen years. The church is composed of inhabitants both of Kingston and Wilkesbarre. A great proportion of the people in both towns, embraced the Arminian sentiment; but the pastor, in common with the great body of the Congregational and Presbyterian clergy in our country, embraced the Calvinistic.

In an agreeable personal interview which I had with him at this place, in May, 1814, he stated the difficulties he had to encounter, and the opposition he met with. He appeared to be (which character, I am happy to state, he still sustains in an eminent degree) a truly faithful laborer in the Lord's vineyard. Although he was never blest with a special revival during his ministry in this place, yet he was favored with some choice drops of heavenly dew, from time to time; so that when he left this for Chickamaugh, in November last, the church had increased to about seventy. He has several spiritual children here, (with some of whom I have formed a pleasing acquaintance,) who still, and probably ever will, "rise up and call him blessed." May the Divine smiles continually rest upon him and his beloved family, and his fellow-laborers, and crown their exertions with abundant success, among our red brethren and sisters of the Cherokee nation! He has probably sowed much seed here, which has already taken deep root and bears fruit, and it is hoped will continue so for many years yet to come.

"Though seed lie buried long in dust,
It shall not deceive their hope;
The precious grain can never be lost,
For grace insures the crop."

At the time of his departure from this place, it is true, religion was at a low ebb, in both places. But soon after this, the Rev. Messrs. Barrows and Taylor, (two zealous and promising young missionaries, under the direction of the New-York Evangelical Society of Young Men) came to this place. The meetings for public worship, prayer, and religious conference, which were frequent, soon became full and solemn. It now was evident that the Lord was about to make this late barren waste, "a well watered garden, which the Lord hath blessed." This joyful work was very visible in both places. Several, after a short season of pungent conviction, were made the hopeful subjects of divine grace. Some of these had been openly immoral and awfully profane; but the greatest proportion of them had been dedicated to God, by pious parents, in their infancy; and some of them have told me, that the pious counsels, entreaties and prayers of their parents, had never been erased from their memories, and were instrumental in bringing them to discover the plague of their own hearts. How great encouragement this, to parental fidelity!

On the second Sabbath in March, (a Sabbath long to be remembered with the most pleasing sensations, by the children of God on the plains of Wyoming,) both congregations convened at the meeting-house in Wilkesbarre. The house, though spacious, was crowded, and the congregation was solemn as eternity. Such a day was never before witnessed on this part of the banks of the Susquehanna. By desire of the Rev. Mr. Taylor and the church, that faithful and worthy servant of Christ, the Rev. Ebenezer Kingsbury, pastor of the church in Hanford, Susquehanna county, (forty-five miles north-east of Wilkesbarre,) attended, and assisted in the solemnities of that memorable day. The holy communion of the Supper was administered, and twenty-seven young friends of the Lord Jesus came forward and publicly espoused his cause. They were, principally, under the age of thirty years. Surely, the children of God on earth, as well as saints and angels in heaven, rejoice in view of this delightful and interesting spectacle. One has been admitted, at a late communion, and also several by letters from other churches, making in the whole, about forty that have been added to the church, during the winter and spring past. I preached here the last Sabbath, to a full, solemn and attentive congregation. Surely, "it was good to be here." Although there are no recent instances of religious inquiry, yet it is to be fervently hoped, that the shower has not entirely passed by. There is some prospect that they will soon again enjoy the stated ministrations of the Gospel.

Soon after the memorable Sabbath in March, the Rev. Mr. Kingsbury returned to the people of his charge, much animated and strengthened in the glorious cause. He preached to his own congregation, and likewise to that of Waterford, an adjoining society; related the joyful tidings from Wilkesbarre, and exhorted them to arouse from their stupidity, &c. His words were indeed "with power." The sacred flame soon spread in his own society. Several of the youth were speedily engaged in inquiring what they should do to be saved. In the course of a few weeks, twelve or fifteen were made the hopeful subjects of renewing grace. For the first time, a work of grace was evident in his own house, among his children; three of whom, two sons and a daughter, were seriously impressed. I paid a visit to that worthy family a short time since, and obtained a comfortable hope concerning the daughter, that she is indeed born again. The sons were also very serious. O! that they, as well as the other children of that venerable servant and handmaid of the Lord, may be brought safe into the fold of our divine Emanuel! Nine of the above subjects of the work, youth of both sexes, have been added to the church. I fear, however, that the work, at present, is on the decline.

I preached in Waterford, and spent a few days there, the last Sabbath in April. It was truly a time of refreshing to my soul, from the presence of the Lord. It appeared that the fire was kindled on the return of Mr. Kingsbury from Wilkesbarre, but did not burst into a flame, until about twelve or fourteen days previous to my arrival. The church were settled on their lees, and were reduced to five male members, and a few more females. They never had a settled pastor. Immorality was every where prevalent; but the scene was suddenly changed from gloomy night to joyful day. The work of the Lord became conspicuously visible. The Rev. Messrs.

York, Wyatt, and Judd, of Monticello, paid a visit to Waterford at the request of the work, and their labors were blessed. On the Sabbath I preached there, I delivered three discourses—the third at nine in the evening. The sermons were unusually numerous and timely. Several were bathed in tears, though it was then a late hour, they stayed a full hour longer, until I advised them to retire to their respective homes, still they left the place of hearing, retired, with great reluctance. Belonging to the subjects of the work, addressed youthful friends, with great force and solemnity, on the concerns of their souls. All was silent as the house of death, requesting those to pray for them, and questioning those to rise who desired to serve the Lord, to determine between thirty and forty, from their seats, trembling, and inquiring what they should do to be saved. How beautiful the prospect!

A recent communication from the announces that this number has been forwarded for admission to the church, that the glorious work is still progressing. Yours, in the Gospel of Christ, R. J. PAUL.

Wilkesbarre, Luzerne county, Pa. June 5, 1818.

OBITUARY.

Communicated for the Boston Recorder.
DIED, in Winchester, (Conn.) June 1, 1818, Deacon ALPHAS ROCKWELL, aged 90 years. The following is an extract from a Sermon of his funeral by the Rev. James Deane, Acts viii. 2.

"Deacon Rockwell, who was the son of a farmer in Colebrook, and from that place named Alpha, was a truly pious man, a child of Christ when a youth of 17 years of age, and the church and the best men have enjoyed the benefit of his labors, thoughts were most devoted to these things. His example (I know that exceptions are admitted in every case)—but his example favored them, as did his constant exertions, and his prayers."

"He was much distinguished from his hood, by an equanimity of mind, which he peculiarly amiable both as a man and a Christian. So far as information is possible, he was a man of a most amiable character, in an eminent degree. There was not a known, even to her that bore him, in whom was sensibly affected with that prevailing spirit of kindness, which is so common to children of God. It was marked in his family, and in all his intercourse with his family and all his friends. These characteristics gave him peculiar prominence in his situation in life; the perplexities of his situation did not ruffle him; reverses did not shake his serenity. He undoubtedly encountered difficulties in managing his own heart; but discipline to which he had long subjected himself, as a man, gave him such command over himself, in whatever situation he was placed, with whomsoever he had intercourse, that rate indeed, if ever, that he was betrayed into impudence. He possessed, in no ordinary degree, the ornament of a meek and quiet spirit, which is of great value in the Lord's sight."

We have never seen him provoked to anger, or evil; we have never seen him assuming superiority, nor practicing mean insinuations, nor advancing himself, but with a meek and lowly mind, to the extent of his power, yes, beyond his power, he was ready to serve. No one was too low for him to serve, and vice too humble for him to perform for him when properly or duty rendered it. He was to be connected with the accommodation of those with whom he was associated, was as to be overlooked by him. No inquiry which a friend might suffer in his presence, to trifling as not to cause him pain. He was to the trouble which friends might expect acts of kindness to him, but did not seem to account of the expense of courtesy, strength, or health in performing kind offices. It did appear to me, and I trust to others, that he was a man of a most amiable character, in an eminent degree. 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THE RECORDER.

BOSTON, TUESDAY, JULY 7, 1818.

Treatment of Negroes in Charleston, S. C.

We gave in our last a short account of the persecution waged against the Blacks in Charleston, for assembling on the Sabbath day for Divine Worship. We have rarely recorded a deed that excited emotions so unpleasant. Tenderness for the reputation of our country—pity for the sufferers—abhorrence of their persecutors, or of the laws which decree such penalties—respect for the rights of conscience—dread of the vengeance of heaven on the land that nourishes a spirit so unchristian—conspired to produce in us a heart-sinking that we cannot describe. Whatever excuses may be offered, or whatever pleas may be urged in vindication of the course pursued, the fact can never be divested of its baseness and guilt. It is often said that slaves in this country are well treated—allow that in many instances they are so; in many others they are not treated with more inhumanity than the beasts of the field? But in this case, not only slaves, but blacks as free as any man in the country, are taken up on the Sabbath, and committed to prison, and sentenced to continued confinement, to the whipping-post or a heavy fine, and to banishment from the state—for what? Because they assemble quietly to worship “the God of love and peace” on the day which he has expressly set apart, and required to be devoted to his worship! It will be said that such precautions are necessary—that large assemblages of Negroes cannot be permitted with safety to the country—not even if assembled to serve God! Admitting this to be true, we have no hesitation in saying, that the time is not far distant when signal judgments will be necessary to break the yoke of the oppressor and let the oppressed go free; or when assemblages of Negroes will be formed for less holy purposes than to serve Jehovah; and those men who deny them a privilege to which God has entitled the black and the white alike, will fall victims to other passions than those encouraged in the temples of the Lord.

We deprecate the retaliations of incensed justice on our country; and are willing enough, for the ease of our own consciences, to admit that some portion of our guilt has been contracted in those “times of ignorance” which God may “wink at;” but those times are passed away—“we are now commanded to repent,” “because God hath appointed a day in which he will judge the world in righteousness,” when “the hire of the laborers who have reaped down our” Southern “fields, which is by us kept back by fraud,” or even paid in stripes and imprisonment, shall enter the ears of the Lord of Sabaoth.

Some light gleams athwart the “darkness visible” in our future prospects. A reforming spirit arises even in the South. Thousands of our fellow-citizens feel the grievance of a vast mass of population, deprived of the rights of freemen in the bosom of a free country, and are seriously engaged to redress wrongs that have been inflicted, and relieve the nation from the guilt and apprehension under which it labors. Will not the fact that has occasioned these remarks, serve to stimulate their zeal yet more, and furnish them with new energy, in the prosecution of their benevolent designs? And will not the same fact serve to loosen those ties by which the free negroes have felt themselves attached to this free and Christian country, and remove out of the way one of the strongest objections to the Colonization Societies recently formed, viz. that “the blacks love this land of liberty too well, to be induced to return to the land of their fathers?”—However these questions may be settled, of this we happily have no doubt: “that the wrath of man shall praise God, and the remainder of wrath, he will restrain.”

For the Boston Recorder.

MAINE MISSIONARY SOCIETY.

The annual meeting of this society was held June 24, in New-Gloucester. The evening preceding a prayer-meeting was attended at Rev. Mr. Mosely's meeting-house. An unusual number for such an occasion were present. Next morning, at five o'clock, another meeting of the society was held at the same place. At nine o'clock the regular meeting of the society was opened with prayer. The Report of the Trustees was then read by the Secretary. This report gave a very interesting view of the operations of the society the last year. It was highly gratifying to the society as well as to the spectators to hear from the missionaries themselves, accounts of the success of their labors in different places. At Bethel a very considerable revival crowned the ministry of Mr. Hilliard, who was employed as a missionary for some time in that place. At three o'clock the public exercises commenced. The meeting-house was crowded; the people were solemn and attentive. The sermon was delivered by Dr. Appleton, from Isa. 21. This discourse was written in a style neat, plain, and easy to be understood by the whole audience. The music on the occasion was excellent. The discourse of people was great—the day fine, and every thing agreeable.

There were about 40 ministers present on the occasion. The Rev. Mr. Mosely and his people are entitled to much credit for their generous hospitality and their liberal contributions to the funds of the society. The receipts the present year amount to about \$1700 exclusive of considerable sums expected from the towns on the Penobscot river, which were not represented on account of distance. Capt. Ladd of Minot gave himself \$30, and Mr. R. Cobb of Portland, \$50. While the members of the Society were happy in hearing of the success of their missionaries, they could not but be deeply affected with the cries of numerous fellow Christians, scattered through the wilderness, who are hungry and thirsty, and cannot be supplied. This society, which at its commencement, was like a little stream, scarcely perceived, winding its course through the forest, has now become a powerful river. But the operations of this society increase the applications for aid. Those, who taste of her waters, desire to drink again, and like the woman of Samaria, bring others with them.

The officers of this society for the ensuing year are the following:—Rev. KIAM BAILEY, President—Rev. Eliphalet Gillet, Sec. or Secretary—Rev. David Thurston, Rec. Secretary—Hon. Ammi R. Mitchell, Treasurer—Trustees, The President, ex officio, Rev. Jesse Appleton, D.D. Rev. Jonathan Scott, Rev. Jotham Sewall, Rev. E. Gillet, Rev. Jonathan Ward, Rev. David Thurston, Rev. Edward Payson, Rev. Asa Rand, Rev. Jonathan Cogswell, Hon. Ammi R. Mitchell.

The next meeting of the Society will be on

the fourth Wednesday in June, 1819, at Augusta. Rev. M. Hilliard first preacher, Rev. Jonathan Cogswell, second.

The missionaries will this year be instructed to establish Sabbath Schools wherever they labor, and to encourage stated meetings on the Sabbath and the reading of suitable sermons when they are gone.

SUNDAY SCHOOL REPOSITORY.

The number of this valuable publication for June, contains an interesting collection of matter relating to the subject of Sunday Schools—insinuations of great importance to the community, and producing effects which must deeply impress every good mind with the most favorable sentiments of their utility. The account of the annual meeting of the New-York Sunday School Union Society, held in May last, contains an interesting history of the progress and success of the society. From an address made at that meeting by J. Bristed, Esq. we copy the following anecdote:

“A few days since, a young man, about 19 years of age, called at the British Consul's office, (in New-York,) and made himself known as one whom, but a few years before, the Consul had taken into his own Sunday School, in the North of Ireland, as a poor, little, helpless, wretched outcast. No nuptial tie had consecrated the birth of this child of misery, baptized in tears—No father owned him for a son. But the Sunday School was to him as a father, and a mother, and a sister, and a brother. The precepts of religion and morality which he learned there, have stricken deep root into his heart, have blossomed in beauty, and are now ripening into an abundance of fruit. He poured into the Consul's lap more than a hundred dollars, the little earnings of his bodily toil, in this land of liberty, this asylum of affliction, to be remitted to his destitute mother, the forlorn daughter of shame and sorrow.”

Extract of a letter from the Rev. Justin Parsons, dated Pittsfield, June 20, 1818.

“I have opened six Sabbath Schools, (viz.) one in Pittsfield, two in Stockbridge, two in Bridge-water and one in Hancock. In the whole there are about 500 scholars. In Pittsfield, where it was first set up, it begins to have some serious effects. The following anecdote may serve to illustrate the happy effect of these schools on the minds of children. Two little boys came to a blacksmith's shop to get work done; while the smith was doing the work, he noticed the boys engaged in conversation the outside of the shop; he listened and found they were conversing on the deity of the Savior. One says, “Mr. — says, Jesus Christ is not God, only a creature.” The other replied, “the Bible says he is God.” (then run over the texts he had learned at the Sabbath school) now says he, “which shall we believe Mr. — or God?” [Middlebury Messenger.]

FOURTH OF JULY.

The anniversary of our National Independence, occurring on Saturday last, the dawn was ushered in, by salutes from the national ships now in our harbor, from Forts Independence and Warren, and from the Boston Artillery Companies, who severally displayed the new flag of old thirteen States, bearing that number of stripes, agreeably to a late act of Congress.

Between 9 and 10 o'clock, a procession was formed at the West Boston Meeting-house, consisting of the Trustees of the Massachusetts General Hospital, and the principal Societies in Boston, particularly that of the Mechanics, the Masonic family, and other charitable institutions, together with his Excellency the Governor, Lieut. Governor, Council, Heads of Department, civil & military officers, and strangers of distinction. When formed, the whole was escorted by the Independent Company of Cadets, and Boston Light Infantry, to the Hospital Square, in North All-street, where the ceremony of laying the foundation stone of a splendid edifice, dedicated to objects of public charity, was performed. The throne of Grace was addressed in prayer, by the Rev. Mr. Lowell, and Mr. Eaton, the latter acting as Chaplain to the Grand Lodge; when the most Worshipful Grand Master, Francis J. Oliver, Esq. after a short, but appropriate address, proceeded to lay the corner stone in ample Masonic form, depositing underneath a number of coins, and a plate, bearing the following inscription:—

THE CORNER STONE OF THIS EDIFICE, Designed as a GENERAL HOSPITAL, founded by the munificence of the COMMON-WEALTH OF MASSACHUSETTS, and of many of its liberal citizens, was laid at the request of the Trustees of the Massachusetts General Hospital, by the Grand Lodge of Massachusetts. FRANCIS J. OLIVER, Esq. Grand Master.

His Excellency JOHN BROOKS, Governor, His Hon. WILLIAM PHILLIPS, Lt. Governor, President of said Corporation, and a most munificent donor.

The Municipal and Military Officers of BOSTON, Assisting at the Ceremonies; This fourth day of July, A. D. MDCCCXVIII. and of the Independence of the United States, XLIII. Anno Lucis, 5818.

The Plate, Coins, &c. which were highly grained with roses and other flowers, was borne in the procession, by Master William G. Prince, son of the Treasurer of this humane Institution.

A salute from the military escort, announced the deposit of these memorials; when the Hon. Mr. Quincy, closed the performance, by an animated address to the auditory, on the objects of the Hospital, and that spirit of philanthropy which had produced the means of establishing it, on so broad and extensive a foundation.

The procession then separated. At 11 o'clock, the supreme Executive of the State, assembled in the Senate Chamber, where his Excellency the Governor received the customary salutations of respect, from the state and national officers, civil and military, then in town; and about noon, being united with the municipal authorities, went in procession, escorted by the Cadets, to the Old South Church, where an Oration was pronounced by Francis C. Gray, Esq. on the merits of the revolution, and the peculiar character of our fathers, who conducted the same.

The services of the Church being over, the Escort returned to the State House, where the company of invited guests, amounting to more than four hundred persons, partook of a cold Collation, in the spacious area on the lower floor of that edifice. The pillars were suitably decorated for the occasion, with military implements, flags and emblems, which were dispersed with much taste and elegance.

This anniversary was also celebrated by the consummation of an effort to advance the handicrafts of our country, by the award of premiums to Apprentices.—Ten handsome casks were exhibited in front of the State-House, as candidates for the premiums which have been offered by the President of the Massachusetts Charitable Mechanic Association.—After a careful and impartial examination, the premiums were unanimously awarded by the Committee, consisting of Capt. Purkett, Mr. Barry, and Mr. Clark, as follows:—To Robert Ripley, of Boston, for the best Cask, (120 gallons,) the premium of Twenty Dollars; To George Fitts, of Newburyport, for the 2d best, (about 40 gallons,) a premium of Ten Dollars; and to Sewall Smith, of Cambridgeport, for the 3d best, a premium of Five Dollars.

The awards having been announced, the premiums casks were presented to the Association, were escorted by the Marshals, to the house of the President, where a collation was provided, and where the premiums were paid in American Gold, and the young men received Certificates of their success.—Many of the casks, which did not obtain the premiums, were of fine workmanship, and

were all purchased by Members of the Association, at liberal prices.

At 9 o'clock, an elegant standard was presented to the Independent Company of Cadets, by David Sears, Esq. and received by Major Adams with appropriate addresses. [Boston Gas.]

DOMESTIC NEWS.

Capture of Pensacola.

SAVANNAH, (Geo.) June 19. The following authentic letter was communicated to the *Milledgeville Journal*, by Dr. WALKINS, the Post Master.

“Messrs. Grantland—I take the liberty of informing you, that Gen. JACKSON took possession of the Spanish town of Pensacola, on Sunday, about 10 o'clock, without the firing of a gun. The governor of the place and some of the inhabitants have betaken themselves to the Barancas, with a determination to maintain the post as long as possible. The General was making preparations to move against the Barancas on Monday morning when my informant left Pensacola. His force is said to be 1200, and that of the enemy 200. The Barancas is strong, situated at the entrance of the harbor; but is commanded by an eminence on which there is a fort.—The taking of the latter will insure the former. His soldiers suffered considerably, before their arrival at Pensacola, for provisions. They had lost all to about 180 horses—but they are represented as being in the very best spirits, and regretting that an opportunity of fighting has not yet offered. This is very pleasing intelligence to this part of the territory.”

POSTSCRIPT.—The *St. Stephens Herald*, of the 24th inst. mentions, that the Barancas had been bombarded three days, with the loss of two Americans and thirteen Spaniards, and that then a mutiny in the garrison compelled the Commander to surrender. It is added, that Gen. JACKSON, having finished his work, was on his return to Tennessee.

A letter from Fernandina, dated June 15th, received at Savannah, mentions that General Jackson, after taking Pensacola, was to proceed against St. Augustine, and that the U.S. troops stationed at that place were ordered to be held in readiness for that purpose.

New-York, July 1.—*Melancholy Accident.*—On Wednesday morning, the store and dwelling-house of Philip Smith, merchant at Bedford, Westchester county, was burnt to the ground, with the contents of the store, and part of the furniture of the house; and what is more painful to relate, one of Mr. Smith's children, a boy about 10 or 12 years old, and a son of one of his neighbors, about 14 years, were also burnt so badly, that they died the next day; two other boys are not expected to live, and several other persons seriously injured.

This dreadful catastrophe was occasioned by the boys playing with gun-powder in the store, the flashes of which communicated to and exploded several canisters.

FOREIGN NEWS.

Patriot Success in Chili.

NEW-YORK, JUNE 27, 1818. Translations from a file of Buenos Ayrean papers received via Baltimore.

DESPATCH OF GEN. ST. MARTIN.

Head-Quarters, plain of Maypo, April 5, 1818.

Most Excellent Sir—The checks that the arms of America receive are precursors of her liberty. Your Excellency already knows, that a surprise that could not have been anticipated, and not the valor of the enemy nor the timidity of our troops, gave to him at *Licari*, a momentary victory, by dispersing in the obscurity of the night a part of our army; but the honor and the constancy of the defenders of the country have this day completely triumphed. The enemy, who had acquired confidence and become elated with pride and ridiculous self-conceit, had the arrogance to approach close to *Santiago*, upon which our forces had retired. Three days since he passed the *Maypo*; his movements indicated his intention, when favored by darkness, to repeat the scene of the 19th of the last month; but our brave troops, who knew him, this day marched upon him with the bayonet, at 1 in the afternoon, notwithstanding he resisted the attack and occupied a commanding position upon the heights. He has been completely routed; more than 1500 prisoners are in our power, with all his artillery and park; the number of killed cannot as yet be ascertained; his dispersion has been complete; our cavalry are still pursuing him.

[Gen. St. Martin then enumerates among the prisoners Gen. Odones, and Frino de Rivera, chief of his staff.—He next mentions the officers and troops who behaved well; says his loss has been small, and that he would hereafter give particulars.] (Signed) JOSE DE SAN MARTIN. To the Supreme Director of the United Provinces.

DETAILS OF OPERATIONS.

Extracts from the Despatch of Gen. St. MARTIN, to the Supreme Director—dated

“H. Q. Santiago, 9th April, 1818.

“Most Excellent Sir—The unexpected event of the night of the 19th ult. in the *Cancha Rayada*, put in jeopardy the liberty of Chili. It was, indeed, a frightful scene to see the dispersion of an army, composed of valiant men, full of discipline and instruction, without being beaten.

“Since I opened the campaign, I have been so gratified that I looked on victory as certain, and all my movements were always directed to have it complete and decisive. The enemy, since he abandoned *Curico* did not find any position capable of preventing our forces from molesting him in his flanks and threatening to turn him. Accordingly both armies fell together, on the 19th, upon *Talca*, making it impossible to undertake a retreat, or cross over the river Maule.

“This situation the most desperate, became, by an accident, the most favorable. Our columns of infantry did not reach us until sun-set, and at this hour it became impossible to undertake an attack on the town. The army was then formed provisionally in two lines, whilst we were reconnoitering for the most advantageous position that it could be placed in, which having selected, I ordered the right wing to occupy it; but this movement was badly executed, and the left was beginning to follow it, when a most brisk and desperate attack from the enemy put in total confusion our baggage and artillery, which were then moving. It was then 9 o'clock, P. M. and this confusion was soon followed by this dispersion of our left, after a brisk firing which lasted half an hour, in which the enemy suffered great loss, and ourselves had the misfortune to see the brave Gen. O'Higgins wounded.

“Myself, with all other chiefs and officers, employed all our efforts to rally them, which at first was effected under the protection of the reverse. Here one of the most obstinate engagements again took place, but the night rendered all our measures unavailing, and at last we had no other recourse but to give way.”

“The despatch is too long for our limits. The General proceeds to describe his retrograde movements for 13 days; in which he lost all his baggage, materials, &c. to the vicinity of *Santiago*, (St. Jago) a distance of upwards of 200 miles; He then states, that though the royalist army followed him with rapidity, he made a stand, re-organized and equipped his army; and on the approach of the royal army, was enabled by a change of position, to attack it, and to obtain, on the 6th April, the signal victory of *Maypo*, which has been announced. The despatch concluded thus:—

The General in Chief, O'Higgins escaped with only about 200 horsemen. It is probable he will be taken by the cavalry that pursues him. All his Generals are prisoners in our possession. The number of the prisoners in 3000, and 190 officers,

with a greater part of the chief of the corps. The field of battle is covered with 2000 killed. All his artillery, park, hospitals, with the surgeons, military chest—in a word, every thing composing the royal army is dead, prisoner, or in our possession. I compute our loss at 1600 killed and wounded. The force of the enemy, of all descriptions, was 5300, and ours 4900.” J. SAN MARTIN.”

On the 17th of April, the Supreme Director ordered, that on the 18th thanks be offered to the God of Armies, and that there be three night's illumination throughout the city, on account of the brilliant victory in Chili.

ORDINATIONS.

On Wednesday last, Mr. ZEPHERIAH SMITH BARSTOW was ordained to the pastoral care of the Church and Congregation in Keene, N. H. The Introductory Prayer was made by the Rev. Mr. Cook, of Acworth—Sermon by Rev. Mr. WOODBRIDGE, of Hadley, from Titus ii. 13, “Let us not despise thee.”—Consecrating Prayer, by Rev. Mr. Fish of Marlborough—Charge, by Rev. Mr. Wood of Chesterfield—Address to the Church and Congregation, by the Rev. Dr. Thayer, of Lancaster—Right Hand of Fellowship, by Rev. Mr. Crosby, of Charlestown—and concluding Prayer by Rev. Mr. Dickinson, of Walpole.

In the invitations of the Church and Society and in all the subsequent measures relative to the settlement of Mr. Barstow, there has not been a dissenting vote. This harmony of action seems, and we trust will prove to be the harbinger of a pleasant and happy life to the Pastor, and of his usefulness in promoting the best interests of his numerous flock. The beauty of Christian union was emblematically expressed on this occasion by a procession of from 4 to 500 of the members of the Society of both sexes, who escorted the Council to the Meeting-House. The exercises were commenced by the choir performing the Antiphona “God is our hope and shield” and closed with the Anthem by Williams “O praise the Lord” and the Hallelujah Chorus by Dr. Miller. The music was judged to be excellent by persons of taste in this pleasing science. On the evening of the same day, the Ladies presented Mr. BARSTOW with a card, requesting him to accept, as a mark of their affection and respect, money to constitute him a member of the American Bible Society for life.

On Wednesday last, Mr. OTIS ROCKWOOD, was ordained Pastor over the first church and congregation in Lynn. The Sermon was by Rev. Professor Stuart of the Theological Institution in Andover, from 2d Corinthians, ii. 15, 16. The Consecrating Prayer, by Rev. Dr. Worcester of Salem. The Charge by Rev. Dr. Prince of Salem. The Right Hand of Fellowship was presented by Rev. Mr. Oliphant of Beverly.

May 20th, the Rev. E. W. GILBERT, was ordained to the important charge of Pastor of the 2d Presbyterian Church in Wilmington, Del. Sermon by Rev. John E. Latta.

June 26th, a new Episcopal Church was consecrated at Windam, N. Y. by Rt. Rev. Bishop Hobart; and on the same day Mr. — GEAR was admitted to the holy order of Deacons. June 29, at Hudson, N.Y. Rev. GREGORY T. BEDELL was admitted to the holy order of Priests, and Mr. THOMAS OSBORN to that of Deacons by Bishop H.

MARRIAGES.

In Boston, Mr. Thomas Furr, to Miss Elizabeth Hammond—

In Medford, Mr. Aaron Blanchard to Miss Eliza Taft—Jonathan Harrington, Esq. to Miss Martha Belcher, of Framingham.—In Charlestown, Mr. Rufus Brackett to Miss Mary-Ann Dudley.—In Andover, Mr. Abijah Cross, of Methuen, to Miss Hannah Foster.—In Newburyport, Mr. Nathaniel Tracy, of Boston, to Miss Mary Wier.—In Kennebunk, Capt. Ivory Lord to Miss Louisa McCulloch.—In Fairhaven, Rev. Francis L. Robbins, of Enfield, Conn. to Miss Priscilla Alden.—In Stamford, Conn. Dr. Chiles E. Merriock to Miss Nancy Flower.—In Norwich, Conn. Charles Stebbins, Esq. of West-Springfield, to Miss Anna Tracy.—In Wiscasset, Dr. Moses Shaw to Miss Victoria Amelia Cook.—In Providence, Mr. Joseph Hathaway, of Boston, to Miss Harriet Taylor.—In Saybrook, Dr. Sylvester Wooster to Miss Sarah Upton.

DEATHS.

In Boston, Mrs. Ann Fanning, a native of Ireland, aged 29—Mrs. Rebecca Clear, 47—Widow Elizabeth Wheeler, 32—Mr. Timothy Dorr, 42—Mrs. Lucretia Bradley, 53—Mr. Ebenezer Seaver, 50—Mr. Thomas Hay, 45—Major John Johnson—Miss Susanah Jackson, 57.

In Charlestown, Mr. Isaac Larkin, jr. aged 27.—In Salem, Mr. Benj. Blanchard, 65.—In Worcester, Mr. Nathaniel Curtis, 63; Mr. Asa Ward, 70; Hon. Edward Bangs, 63.—In Bath, Mr. Geo. Combs, by a fall from the mast-top of ship *Hesperus*.—In Providence, Col. Henry Smith, 51.—In New Bedford, Capt. Abisha Delano, 87; Edward Stoddard, 15, son of Capt. Nicholas S.—In Kittery, Wm. Cutts, Esq. 49.—In Bangor, drowned, a son of Dr. Hosea Rich, 5 y.—In New-Orleans, Mr. Jas. Dewhurst, 24, late of Boston.—In St. Bartholomew's, Mr. Nathaniel Gordon, of Portland, 59.—In Bernedra, Rev. Wm. Turton, Methodist missionary, 57.—In Cornwall, N. Y. David Sands, 70, a preacher among the Friends for 30 years.

At Sturbridge, Mr. on Sabbath the 28th of June, Lt. Joseph Cheney, aged 76. He attended public worship in usual health, joined in the last singing, when was sung the 11th Hymn 2nd Book, in which he appeared to those that sat near him, to be peculiarly engaged and animated, particularly in the last two verses. At the close of the service, he left the house of God, and got into his carriage apparently in usual health; but he proceeded but a few steps, before he began to fail, and in less than ten minutes was a corpse. So true is it that there is but a step between us and death.—Also died in Sturbridge, Mr. Edmund Nichols, aged 70.

Child's Instructor, for Sunday Schools.

JUST Published, and for sale by LINCOLN & EDMANNS, No. 53, Cornhill, *The Child's Instructor*, particularly designed for a Spelling Book to be used in Sunday Schools; containing the Elements of the English Language, and Lessons in Orthography & Reading. By HALL J. KELLY. Price \$6.50 per hundred. June 23.

Cut Nails, Spikes, and Brads.

G. T. & E. ODIORNE, keep constantly for sale all sizes of Cut Nails, including Sheathing, Drawing and Slatting Nails. Also, the best quality of London O. L. Steel—rolled steel for Carriage Springs—Huntman's best cast do.—Iron Shovels, &c. 3m May 19.

WILLIAMS'S

ANATOMICAL EXHIBITION.

THE Anatomical Preparations, executed in Wax, by Williams, are open for inspection. This exhibition, displays all the most important parts of the complicated and magnificent structure of the human body.

This noble work is the production of seven years' study and labor, and may be seen at No. 3, Scollay's Buildings, Court Street, opposite the house of Gardner Green, Esq.—Admission from 9 A. M. until 7 P. M. Free 50 cents. March 24.

FOUND.

ON the 15th inst. on the Taunton South Boston Turnpike Road, a Paper, containing property of some value. The Owner may obtain the same by proving property and paying charges, on application to MARK PERKINS of Bridgewater. June 23.

Boarders Wanted.

TWO or three gentlemen can be accommodated with genteel boarding in a private family. Apply at the Recorder Office. June 30.

LIBERALITY.

Stephen N. Rowan, recently returned from through N. Carolina, S. Carolina, &c. has reported the collection of \$2075, towards the funds of the United Foreign Mission Society lately instituted at New-York.

Mr. McDowell, of Elizabeth Town, New-Hampshire, recently returned from a tour to the South, has collected ten thousand dollars, towards the funds of the Theological Seminary at Princeton. The collection in Dr. Kollock's church, he received 1,500 dollars!

The American Education Society acknowledges the receipt of the following contributions during the month of June:—Subscription \$3; Donations \$1257, 65; Life Sub. \$40; Total \$1500, 65.

POETRY.

From the Monthly Review.

ODE TO MEMORY.—BY HENRY NEALE.
 "Man giveth up the ghost, and where is he?"—Job v.
 And where is he? not by the side
 Whose every want he loved to tend;
 Not o'er those valleys wandering wide;
 Where, sweetly lost, he oft would weid;
 That form below'd he marks no more,
 Those scenes admired no more shall see,
 Those scenes are lovely as before,
 And she as fair; but where is he?
 No, no, the radiance is not dim,
 That us'd to gild his favorite hill,
 The pleasures that were dear to him,
 Are dear to life and nature still;
 But ah! his home is not as fair,
 Neglected must his garden be,
 The lilies droop and wither there,
 And seem to whisper, "where is he?"
 His was the pomp, the crowded hall,
 But where is now this proud display?
 His riches, honors, pleasures, all
 Desire could frame—but where are they?
 And he, as some tall rock that stands
 Protected by the circling sea,
 Surrounded by admiring bands,
 Seem'd proudly strong—and where is he?
 The church-yard bears an added stone,
 The fire-side shows a vacant chair,
 Here sadness dwells and weeps alone,
 And death displays his banner there;
 The life is gone, the breath has fled,
 And what has been no more shall be;
 The well-known form, the welcome tread,
 Oh! where are they, and where is he?

MISCELLANY.

DEAF AND DUMB.

Extract from the Address written by Mr. CLEGG, and read at the public examination of the pupils of the Connecticut Asylum for the Deaf and Dumb.

The origin of the discovery of the art of teaching the deaf and dumb is so little known in this country, that I think necessary to repeat it. Afterwards I will give you a hasty sketch of our system of instruction, then let you judge whether the opinion of some persons among you is correct, who believe that the sight of the deaf and dumb, or conversation about them, increase their number, and at length make you appreciate the importance of educating these unfortunate beings.

A lady, whose name I do not recollect, living in Paris, had among her children two daughters, both deaf and dumb. The Father Famin, one of the members of the society of Christian Doctrine, was acquainted with the family, and attempted without method, to supply in those unfortunate persons the want of hearing and speech, but was surprised by a premature death, before he could attain any degree of success. The two sisters, as well as the mother, were inconsolable at that loss, when by divine Providence, a happy event restored everything. The Abbe de L'Epée, formerly belonging to the above mentioned society, had an opportunity of calling at their house. The mother was abroad, and while he was waiting for her, he wished to enter into conversation with the young ladies; but their eyes remained fixed on the needle, and they gave no answer. In vain did he renew his questions, in vain did he redouble the sound of his voice; they were still silent, and durst hardly raise their heads to look at him. He did not know that those whom he thus addressed, were doomed by nature never to hear or speak. He already began to think them impolite and uncivil, and rose to go out. Under these circumstances, the mother returned, and every thing was explained. The good Abbe sympathized with her on the affliction and withdrew, full of the thought of taking the place of Father Famin.

The first conception of a great man is usually a fruitful germ. Well acquainted with the French Grammar, he knew that every language was a collection of signs, as a series of drawings is a collection of figures, the representation of a multitude of objects, that the deaf and dumb can describe every thing by gestures, as you paint every thing with colors, or express every thing by words: he knew that every object had a form, that every form was capable of being imitated; that actions struck your sight, and that you were able to describe them by imitative gestures: he knew that words were conventional signs, and that gestures might be the same, and that there could, therefore, be a language formed of gestures, as there was a language of words. We can state as a probable fact, that there was a time in which man had only gestures to express the emotions and affections of his soul. He loved, wished, hoped, imagined and reflected, and the words to express those operations still failed him. He could express the actions relative to his organs; but the dictionary of acts, purely spiritual, was not begun as yet.

Full of these fundamental ideas, the Abbe de L'Epée was not long without visiting the unfortunate family again; and with what pleasure was he not received! He reflected, he imitated, he delineated, he wrote, believing he had but a language to teach, while in fact he had two minds to cultivate! How painful, how difficult were the first essays of the inventor. Deprived of all assistance in a career full of thorns and obstacles, he was a little embarrassed, but not discouraged. He armed himself with patience, and succeeded, in time, to restore his pupils to society and religion.

Many years after, and before his method could have attained the highest degree of perfection, of which it was susceptible, death came and removed that excellent father from his grateful children. Affliction was in all hearts. Fortunately the Abbe Sicard, who was chosen for his successor, caused their tears to cease. He was a man of profound knowledge, and of a mind very enterprising. Every invention or discovery, however laudable and ingenious it may be, is never quite right in the beginning. Time only makes it per-

fect. The clothes, shoes, hats, watches, houses, and every thing of our ancestors, were not so elegant and refined as those of the present century. In like manner was the method of Sir Robert Wilson, the writer states, that since Alexander came first to the throne, the population of Russia has risen, by increase and acquisition, from thirty-six to forty-two millions of people; that her territory has been extended on almost every side; that her frontier is distant only about two hundred and fifty miles from Constantinople by water, and three hundred by land, in a direct line; that Persia is at her feet; that a Russian army might sail from the Baltic through an internal navigation from Petersburg to Astrakhan, and landing on the southern shore of the Caspian, pitch their tents within four hundred miles of the Persian gulf, from whence the voyage to the British settlements in the East-Indies, namely, to Bombay, is only from twenty-four to thirty days, in both monsoons; and to Madras, but eight or ten days longer in the S. W. monsoon; that, from Kamschadka they have extended to the north-west coast of America, where they have made several establishments, and that since the year 1813, the Russians have descended the American coast, passed the Columbia river five hundred miles and settled in Padoga, only thirty miles from the Spanish establishments at California.

The writer of this sketch proceeds to state that in the year 1799, Russia had a disposable army of only fifty thousand men; in the year 1807, not more than eighty thousand; and in the year 1813, only three hundred thousand men on her whole territory: whereas in 1817, she overshadowed both Asia and Europe by the mass of six hundred and forty thousand men.

"The fact is," says this writer, "that Russia, after posting thirty thousand men of appropriate force, with artillery, &c. in Finland, eighty thousand on the frontier of Galicia, sixty thousand in Moldavia, thirty thousand on the frontier of Armenia, as many in Persia, and leaving a reserve of one hundred thousand men to sustain these armies, possesses still a disposable force of above two hundred thousand infantry, eighty thousand cavalry, and one thousand two hundred guns better horsed for service than any artillery or cavalry in the world;—an army, than which there is none more brave, and with which no other can march, starve, or suffer physical privations and natural inclemencies. She has moreover a population equal to the needed supply, and to a great portion of whom the habits and sufferings of war are familiar; while no power in Europe can raise, equip or maintain their forces with such disdain of the price of blood."

The writer, having combined a number of grand particulars with those above-mentioned, exclaims, "Such is Russia; such has been her gigantic growth within a short century." Only one century ago, or but little more, Russia was composed of hordes of boors and barbarians, and was very little respected or noticed by the other nations of Europe: perhaps now she is a full match, if not an overmatch, for the rest all together. In point of growth, no nation, except Russia can bear any comparison with these United States. To what a pitch of greatness may they not arrive in one century from the present time! But God forbid that their greatness should then consist, like that of Russia, in myriads of infantry and cavalry, in disdain of the price of blood. Be it theirs, on the contrary to cultivate the arts of peace, and to exhibit a shining example of truly Christian morality.—Con. Courant.

SEA FIGHT EXTRAORDINARY.

[The following statement of facts have been deposited before Justice MAGN, of Hallowell; and Capt. WEST, the deponent, is declared in the Hallowell Advocate to be well known for his correctness and veracity:]

Hallowell, June 27, 1818.

I, SHUBAEL WEST, of Hallowell, in the county of Kennebec, Master of the Packet Delia, plying between Kennebec River and Boston, testify and say, that I left Boston on the morning of Sunday the 21st inst. and at about 6 o'clock, P. M. Cape-Ann bearing W. S. W. about 2 leagues, steering a course N. N. E. saw directly ahead, distant three fifths of a mile, an object which I have no doubt was the SEA SERPENT so often mentioned by others, engaged with a Whale that was endeavoring to elude the attack. The Serpent threw up his tail from 25 to 30 feet in a perpendicular direction, striking the Whale with tremendous blows, rapidly repeated, which were distinctly heard & very loud, for two or three minutes. They then both disappeared for several minutes, moving in a W. S. W. direction, when they re-appeared, in shore of us, and about under the sun, the reflection of which was so strong as to prevent our seeing so distinctly as before—when the tremendous blows were repeated and as clearly heard as before. They again went down for a short time and again came up to the surface under our larboard quarter, the Whale appearing first and the Serpent in pursuit. Here our view was very fair. The Serpent shot up his tail through the water to the height before mentioned, which he held out of water some time, waving it in the air, and at the same time, while his tail remained in this position, raised his head rather leisurely 15 or 20 feet, as if taking a view of the surface of the sea. After remaining in this situation a short time, he again sunk into the water, disappeared and was not seen after by any on board.

The Serpent's body was larger, in my opinion, than the mast of any ship I ever saw; his tail appeared very ragged and rough, and was shaped something like an eel's; and his head like that of the land Serpent. Being well acquainted with whaling, I think the Whale was endeavoring to escape, as he spouted but once at a

POWER OF RUSSIA.

In a sketch of the military and political power of Russia, in the year 1817, ascribed to the pen of Sir Robert Wilson, the writer states, that since Alexander came first to the throne, the population of Russia has risen, by increase and acquisition, from thirty-six to forty-two millions of people; that her territory has been extended on almost every side; that her frontier is distant only about two hundred and fifty miles from Constantinople by water, and three hundred by land, in a direct line; that Persia is at her feet; that a Russian army might sail from the Baltic through an internal navigation from Petersburg to Astrakhan, and landing on the southern shore of the Caspian, pitch their tents within four hundred miles of the Persian gulf, from whence the voyage to the British settlements in the East-Indies, namely, to Bombay, is only from twenty-four to thirty days, in both monsoons; and to Madras, but eight or ten days longer in the S. W. monsoon; that, from Kamschadka they have extended to the north-west coast of America, where they have made several establishments, and that since the year 1813, the Russians have descended the American coast, passed the Columbia river five hundred miles and settled in Padoga, only thirty miles from the Spanish establishments at California.

The writer of this sketch proceeds to state that in the year 1799, Russia had a disposable army of only fifty thousand men; in the year 1807, not more than eighty thousand; and in the year 1813, only three hundred thousand men on her whole territory: whereas in 1817, she overshadowed both Asia and Europe by the mass of six hundred and forty thousand men.

"The fact is," says this writer, "that Russia, after posting thirty thousand men of appropriate force, with artillery, &c. in Finland, eighty thousand on the frontier of Galicia, sixty thousand in Moldavia, thirty thousand on the frontier of Armenia, as many in Persia, and leaving a reserve of one hundred thousand men to sustain these armies, possesses still a disposable force of above two hundred thousand infantry, eighty thousand cavalry, and one thousand two hundred guns better horsed for service than any artillery or cavalry in the world;—an army, than which there is none more brave, and with which no other can march, starve, or suffer physical privations and natural inclemencies. She has moreover a population equal to the needed supply, and to a great portion of whom the habits and sufferings of war are familiar; while no power in Europe can raise, equip or maintain their forces with such disdain of the price of blood."

The writer, having combined a number of grand particulars with those above-mentioned, exclaims, "Such is Russia; such has been her gigantic growth within a short century." Only one century ago, or but little more, Russia was composed of hordes of boors and barbarians, and was very little respected or noticed by the other nations of Europe: perhaps now she is a full match, if not an overmatch, for the rest all together. In point of growth, no nation, except Russia can bear any comparison with these United States. To what a pitch of greatness may they not arrive in one century from the present time! But God forbid that their greatness should then consist, like that of Russia, in myriads of infantry and cavalry, in disdain of the price of blood. Be it theirs, on the contrary to cultivate the arts of peace, and to exhibit a shining example of truly Christian morality.—Con. Courant.

time on coming to the surface. The Whale's back was distinctly seen, as well as his spouting, by 15 or 18 persons, as well as myself, with the exception of one woman. During our view, the combatants had passed a mile or more. The Whale was a humpback, and a pretty large one.

SHUBAEL WEST.

"How vast must be the body of a Serpent that when lying in the water could easily and for a length of time, support near thirty feet of its length in an erect position above the surface! and how wonderful its strength who could attack and beat a Whale in mere sport! Is not this the Leviathan indeed?" The reader is referred to Scott's Notes and Observations on the 41st chapter of Job.

FASCINATING SERPENTS.

The following memoir on the subject of the fascinating power of Serpents, by Major Alexander Garden, of South-Carolina, was read at a meeting of the New-York Historical Society, in Sept. last.—Carolina Observer.

"He attributed the phenomenon to an effluvium which the serpent voluntarily exales at those times when it feels the desire of food, and the effluvium is of so deleterious a nature as to cause convulsions in the smaller and more sensitive animals, such as birds, mice, &c. He mentioned several instances in which men had been powerfully affected by this effluvium. He had been informed by the late Col. Thompson, of Belleville, that whilst riding over his estate, he came suddenly upon a snake of enormous size, at which, the moment he could collect himself, he fired. He killed the reptile, but was at the same instant assailed by an overpowering vapor, which so bewildered him that he could scarcely guide his horse home—that a deadly sickness at the stomach ensued, and a puking more violent than he had ever experienced from an emetic. He had been told by a lady that the overseer of one of her plantations being missed, was sought for by his family, and found in a state of insensibility. On recovering, he stated that he was watching for a deer, when he heard the rattle of a snake, and that before he could remove from the threatened danger, he perceived a sickening effluvium, which deprived him instantly of sense. From John Lloyd, Esq. he had learned another case.—A negro working in his field was seen suddenly to fall, uttering a shriek; on approaching him it was found that he had struck off the head of a very large Rattlesnake, the body of which was still writhing. On recovering, he said he had shrieked with horror on discovering the snake, and at the same instant had been overpowered by a smell that took away all his senses.—Mr. Nathaniel Barnwell, of Beaufort, had a negro who could from the acuteness of his smell, at all times discover the rattlesnake, within a distance of 200 feet, when in the exercise of his fascinating power, and when traced by this sense, some object of prey was always found suffering from this influence. To these facts Major Garden added some anecdotes, collected from Valiant's travels and other sources, corroborating his theory. When gorged with food the serpent is supine.—It is only when under the stimulus of hunger that he exerts this fascinating faculty. The cases mentioned by Mr. Pinard, at the last meeting of the society, are among the many evidences of the existence of the power in the serpent to influence birds to approach it; maugre their dread, and the circumstances related by him do not militate with the hypothesis of Major Garden.

LETTER ON SLAVERY.

From a Philadelphia paper of 1802.

The following extract of a letter from PATRICK HENRY, late governor of Virginia, furnishes one among many proofs, that a person may be fully convinced of the iniquity and dangerous tendency of slavery, and yet continue to hold slaves.—He appears to have been much too wise and candid to attempt to defend a practice which his conscience whispered him was wrong:

"Dear Sir,—I take this opportunity to acknowledge the receipt of Anthony Benet's book against the Slave Trade: I thank you for it. It is not a little surprising, that the professors of Christianity, whose chief excellence consists in softening the human heart, in cherishing and improving its finer feelings, should encourage a practice so totally repugnant to the first impressions of right and wrong. What adds to the wonder, is, that the abominable practice has been introduced in the most enlightened ages. Times that seem to have pretensions to boast of high improvements in the arts, sciences and refined morality, have brought into general use, and guarded by many laws, a species of violence and tyranny, which our rude and barbarous, but more honest ancestors, detested. Is it not amazing, that at a time when the rights of humanity are defined and understood with precision, in a country above all others fond of liberty—that, in such an age, and in such a country, we find men professing a religion the most humane, mild, gentle and generous, adopting a principle as repugnant to humanity, as it is inconsistent with the Bible, and destructive to liberty.

"Every thinking honest man rejects it in speculation. How few in practice from conscientious motives!

"Would any one believe I am master of slaves of my own purchase! I am drawn along by the general inconvenience of living here without them. I will not, I cannot justify it. However culpable my conduct, I will so far pay my debt to virtue, as to own the excellence and rectitude of her precepts, and to lament the want of conformity to them.

"Believe a time will come when an opportunity will be offered to abolish this lamentable evil. Every thing we can do is to im-

prove it, if it happens in our day; if not, us transmit to our descendants, together with our slaves, a pity for their unhappy lot, an abhorrence for slavery.

"If we cannot reduce this wished for reformation to practice, let us treat the happy victims with lenity. It is the furthest advance we can make towards justice. It is a debt we owe to the purity of our religion, to shew that it is at variance with that law which warrants slavery.

"I know not where to stop. I could say many things on the subject; a serious view of which gives a gloomy perspective to future times."

EXECUTION FOR MURDER.

Chester, (Penn.) June 10.—On Saturday last, H. CRAIG, was executed at Chester, Pa., for the murder of EDWARD HUNTER, Esq. Precisely at 11 o'clock, the prisoner was taken from the goal, and advanced to the end of the street, opposite to the Court House, where he halted until the guards could be formed. A cart containing the coffin was in front, conducted by the hangman. The prisoner followed immediately after. His arms were pinioned to his back, but not so tight as to prevent his raising his hands to his head. Four clergymen attended, two whom supported him as he walked, for he proceeded on foot to the gallows. Next behind followed four or five women, supposed to be relations. A number of constables surrounded him on foot, and the sheriff accompanied by a respectable guard on horseback. Before the procession moved, Craig stood two or three minutes looking round with an unaltered countenance, a steady eye, as if curious to see all the people in the crowd whom he knew; but suddenly he seemed to rush on his soul a full consciousness of his awful situation. The throbbing of his heart could be distinctly perceived. He raised his eyes to Heaven, and his lips moved as if in prayer. The procession started. The clergymen began hymn.—It was a moment deeply affecting, and every mind seemed strongly to realize the importance that the way of the transgressor is hard.

At about 12 o'clock, the procession stopped under the gallows, and Craig ascended the cart, accompanied by the clergymen, Messrs. Green, Palmer, Ashton, and Plumer. Various scriptures were then recited, and an earnest prayer was delivered by a first named gentleman. The others addressed the assembly, or prayed with the prisoner. The services by the ministers were ended, Craig knelt on his coffin, and made a sensible affecting prayer; he also spoke to the audience, and in an earnest manner warned them to avoid the sins of lying, swearing, and stealing;—more especially against lifting their hands to the life of a fellow-man; and acknowledged his self guilty of the crime for which he was condemned to die!

The clergymen then took leave of him, and Craig stood up—looked off his hat, and handed the person nearest him. His face assumed a paleness—but he stood firm, and seemed to have nerves of remarkable strength. He then put the cap over his face, which the hangman held. The halter was fastened, and at half past one he dropped into eternity. A feeling of horror through the crowd, and every heart responded to the declaration, that, the way of the transgressor is hard indeed!

The body hung about half an hour, when it was taken down, placed in the coffin, and officers returned with it to the prison, from where being delivered to his friends, it was removed to be buried in the neighborhood where he lived.

It is stated upon authority of the most intelligent navigators, that upwards of 20,000 miles of ice have appeared from the Greenland seas within the last two years. The appearance of such an immense body of ice to the north of Europe and America, may in a great measure account for the astonishing changes which temperature of both hemispheres has undergone.

A duel was recently prevented from taking place at Glasgow, after the parties had met on the day of one of the seconds (who had determined to prevent it, if possible), running away with the pistols. He was pursued by the other party, but escaped by jumping a wall, after having the remaining pistol fired at him.

DEATHS.

In Ireland, John Woods, an industrious man at the advanced age of 122 years. He lived a regular and sober life. His wife died about years ago, aged 82. He was 42 years old the day of her birth. He was born A. D. 1685, the reign of William III; of course he lived in the reigns of five successive Monarchs.

At N. Lisbon, (Ohio) Mr. Robert Combs, led by a tree falling upon him, while traveling on the road, on horseback. His horse was also killed. His wife first discovered him after the accident. In Philadelphia, a few days ago, a man was attacked and killed by one of the many that are permitted to roam at large on the streets in the neighborhood of that city.

In Penfield, N. Y. Mr. William Barrett, by lightning, during a severe thunder storm, while standing under a tree, in a field where he had been at work.

In New-York, June 24th, the Coroner reported the following cases:—Susan Gibson, a native of New-York, found dead at No. 33, New-street; suicide by opium.—Also, a negro, known as, found dead on the shore near Falmington; death uncertain.—Also, a man named aged about 30, found dead in Market-street. Verdict, murder by some person unknown, having been found with a stone and rope fast to his leg, his head cut through by some very weapon, and the marks of repeated blows with the edge of an axe.

The number of deaths in New-York, the week ending the 20th June, was fifty-three. In Pawtucket river, R. I. was drowned, bathing on Sabbath morning, the 21st June, Benjamin Whipple, aged 22. He professed the stream beyond his depth, and, by some companions, "I can go no further; I must," he immediately sunk to rise no more!

EPITAPH on a Tomb-Stone found in a yard in Concord, upon a Negro-Slave, who, by constant labor during the hours which he stole from his daily tasks, was enabled to purchase his freedom.

God wills us free;
 Man wills us slaves;
 I will as God wills;
 God's will be done!
 Here lies the body of John Jacobs,
 A native of Africa, who died April 3, 1818,
 Aged about sixty years.
 Tho' born in a land of slaves,
 He was born free.
 Tho' he lived in a land of slaves,
 He lived a slave.
 Till by his honest, though stolen life,
 He acquired the source of slavery,
 Which gave him his freedom,
 Tho' not long before
 Death the grand Tyrant,
 Gave him his final emancipation,
 And set him on a footing with
 Tho' a slave to vice,
 He practiced those virtues,
 Without which Kings are but slaves.